



A Confutation

Of the tenne

great plagues, Prognosti-

cated by I O H N D O L B T A

from the Countrey of Calabria,

to happen in the yeare

of our Lorde,

1587.



AT LONDON,

Printed by Robert Wal-
de-graue, dwelling without
Temple-barre.

A. p. 382.

✓ W. p. 1143.



The Epistle to the Reader.

NO maruaile (friendly Reader) though predictions Astrologicall are at these times & seasons, so little esteemed or nothing regarded, considering that the impudencie of most writers herein is such, that to gaine them a credite, or get them a name by writing, they force not what they put in print, as appeared by the publication of a worke, a few yeares last past, concerning this matter and is at this present especially to bee seene, by the late iest of Doleta, sent from Calabria: so farre from any grounds Astrologicall, as the same seemeth meereely propheticall, and therefore doubt not but that the Authour will proue himselfe Ex numero Prophetarum Achab: whose follies and fantasies, if I happely disprone (as the fruits of an imaginary head & idle braine) I trust you will somewhat beare with me therein, for that comming lately Ex Anglia, and holding of S: George, I could not but encounter with the Dragon of Calabria, hoping that the onely mightie will gine the victorie to the veritie.

Thine to vse, T. R.

¶ A Confutation of the tenne great
Plagues and Calamities prognosticated by
IOHN DOLETA, from the
Country of Calabria.



As much as this matter touch-
ing the end and consummation
of the world shortly to happē, hath
beene not long since amply hand-
led, & sufficiently debated: & of other thoroughly
answered and confuted: I thinke it needlesse to
spende any tyme vpon Doleta, concerning the
same, and so much the rather for that he neither
sheweth reason of his owne, or auctoritie of o-
thers, for maintenance therof, but barely saith
(if you please to credit him) that he best Astro-
nomers of Alexandria, Spaine, Italy, & Grecia,
are of the same minde and opinion with him v-
sing the writers of the saide places like Sum-
mers in a maske rather to make a shew, then to
speake a worde, in that hee neither nameth the
said Authours who they are, nor quoteth their
testimony what it is: but they that are hitherto
knowne to haue written thereof, vterly disa-
gree & discent from Doleta, in the determina-
tion of the said fatall or Climactericall yeare,
they accompting the same to bee in 1588.
but hee in 1587. and neither of them with

A confutation of the

anye great reason for the maintaining there-
 of, for when their reasons are at the best, they
 are but Sortilegious, Arithmetical, and Pi-
 thagorickall: rather then Naturall, Philosophi-
 call, or Astronomicall, depending *Ex septenario*
& nonenatio numero, & *ex numerorum paritate*
& imparitate, wherein some of the fonder sort,
 haue reposed such confidence, that they thought
 it very materiall (hauing occasion to vse Phi-
 sick) rather to take five pilles then foure, se-
 uen then sixe, and thinke that the foure-leaved
 grasse, *ratione numerorum*, shoulde be good for
 the quartaine ague, or as a three-leaved grasse
 for a tertian, & *sic de ceteris*: which opinions for
 that they are most childishe and ridiculous in
 the iudgement of the learned, I neede no lon-
 ger refutation thereof, but will proceede to the
 answering of Doleta his fatall predictions, as
 touching the ten great plagues, or calamities
 like to happen (as he saith) in the saide yeare,
 shewen by a Starre (as hee saith) seene in
 Calabria: whiche howe true it was, the man
 and matter will sufficiently declare. For ad-
 mitting it to bee the fourth Starre by him
 seene, then must it of necessitie follow, that ei-
 ther there were three other therewith, or seene
 before the same, which doubtles were of such
 small light & signes, as they coulde not hither-
 to bee discerned of any except of Doleta who
 happely an

ten great plagues.

happely sawe further into a millstone then an
other man, else was it the fourth of the nine
sortes of Comets (if so bee there were any) re-
membred of the learned in their works whose
names are these following, *Verni Cenaculum*
Partica, Miles, Dominus Ascona, Maturina, Ar-
gentum, Rosea & Nigra, the fourth whereof be-
ing *Miles* (construing his meaning to the best)
coule not bee of much lesse biggenes then the
Moone, as Guido alleading Ptholomy, thus
writeth thereof, *Cometa illa, que dicitur Miles,*
est de natura veneris, & est magna, ad modum Lu-
na, & habet radium longum & crines similiter, &c.
And therefore of sufficient light and biggenes
to be seene of other men as well as of Doleta,
and to other Countries as well as to Calabria,
had there any such apparance been. And befoze
the prediction thereof, it had beene first requi-
site he shoulde haue mentioned when it first be-
gan to appeare, in what Asterisme and constel-
lation was his apparent and true place, with
what signe and degree it made his reuolution,
what his Altitude Meridian, his right Assen-
tion, what Paralax it hadde, what Circle it de-
scribed, what distaunce it had from the earth,
the bignes of his Diameter, the content of the
Solide, the length of the Taile, which waye it
was extended: and lastly how long it was seen,
and when it went out, which if he had done (as

A confutation of the

other learned men haue heretofore vpon þ sight
of a Comet)thē would I haue said that he had,
proceeded orderly and like a scholler, and haue
bene ready to haue giuen the better credite to
the rest.

But to the first where he saith, In the yere
87. vwhen the Moone shalbe in a watry signe,
that the worlde is like to be in daunger &c.
And the Sun shalbe couered with a Dragon,
from fīue a clocke in the morning, till nine,
and will appeare like fire, therefore it is not
good for any to beholde the same, least vn-
happely he may lose his sight.

The Moone to be in a watry signe is no-
thinge maruelous, sith that in eche Lunation,
which is the space of twenty eight-daies, shee
thrice passeth thorough watry signes, making
in the same no Deluge, noz working no such ef-
fect, when as the rest of the Planets were pla-
ced in the like signes with her, a thing hapning
not long since, considering that the watrye Tri-
gon oz triplicitie is woꝛne, his foꝛce decayed, &
ready to make an end, and beginneth to peeloe
ouer to the fiery triplicitie, at hand to enter &c.
And to the rest, that the Sunne shalbe couered
with a Dragon, if he vnderstand by the Dragō,
Caput, oz Caudam Draconis Luna, the learned
knowe that it is but an imagined interfection
of two Circles oz lines, the one called *Circulus*

ten great plagues,

eccentricus, the other *Linea eclipsica noni Orbis*, without any bodily substance, and therfore can neither darken the sunne, or turne him into fire colour, hauing in it selfe neither qualitie to heate or to coole the same. But in case his meaning bee rather that Iunonius Draco shall leaue his seate between the two beares, & crosse the Eclipticke, in *Via solis*. That in reason is moze absurde, vnlesse he proue vnto vs, that the Dragon must come downe from the 8. Sphere to the fourth, where the place of the Sunne is, or the Sunne clyme about the starrie firmament, whereas the sayde Asterisme is, which well he cannot before Assention day, which is long after the 25. day of March, or els the said Asterisme cannot possiblly ouer-shadowe the Sunne, obscuring his light. And it is no waye to be feared, that a terrestriall Dragon (were there any, as Gelnerus maketh great doubt) shall flie so high, or beare a body of that breadth and bignesse, that it shoulde ouer-shadowe the whole bodie of the Sunne the space of foure houres, the said body of the Sunne being moze then 160. times bigger then the whole earth: for in what part of the earth shoulde first be fostered a Dragon of the said bignesse, not in Alexandria, Græcia, or Arabia, nor els where, vnlesse in the dizards of Calabria, from whence onely such marueilles do come.

A confutation of the

To the second, touching The marueilous great water-floodes, vpon our Lady day in Lent, the 25. day of *March*, by feare whereof many people shall die. Being no reason shew-
ed hereof, it may be thought, that Doleta thorough the ouer-muche moistnes of his bryaine, dyecameth of inundations and floods, vnlesse the Moone, being then *Prope urnam aquarum & effusionem aqua*, hee inferreth the same. And the same floods to exceed, especially, in Calabria, where no doubt, then Calaber-furres will bee deare, for that the Calaber-skinns wil be most drowned, which may cause some lamentation in the Budge-row in the VVinter following.

To the thirde, which is, There shall arise a maruelous great winde, for feare whereof, many shalbe consumed, or distraught of their wits. This prediction is very generall, he telleth vs not what winde it shall bee, nor out of what quarter it shall come, it is not like to bee the sweete *Zephirus* or *Subsolannus*, nor yet the blustering *Boreas*, that can blowe from Calabria, ouer all the world, or cause these inconueniences by him resisted, wherefoze he doubtlesse meaneth, these windes ingendred in *Microcosmo*, as *Colica passio*, *Vteri ac Ventriculi inflatio*, *capitis vertigo*, and such like which may marre and consume many a good stomack, and dull, amaze, or distract the wittes and senses of the parties troubled

ten great plagues,

troubled therewith, either els hee meaneth, the winde caused thorough the continuall motion and agitation, of the wings of the Calabrian Dragon so much mentioned.

To the fourth which is, The 12. daye of Maye, will arise an other wonderfull great Floud, and so great, as none the like since *Noys-Floud*, and continue three daies & three nightes, and many Cities and Townes standing on sandy grounds will be in great danger. Two great floudes within two monethes, that goeth harde, but if they bee generall, and throw downe Cities and Townes in Calabria and else-where: *Sheperton-Church*, must needes bee in great perill, for it is built vpon sandye ground, and already in hazarde. The best is, it must last no longer then *Jonas* was in y^e whales belly, three daies, and three nights, the reason of which prediction, happely is, for that the Sunne principal Luminary obscured with his Dragon, at the same time will be in *Longitude cum Orione*, which *Orion*, as the Poets as firme, was made *Ex vrina deorum*, and therfore so much wet and moisture to abound: either els for that the beginning of the *Baine* in the time of the Deluge happened in the saide moneth, now threatening the like.

To the fifth, which is, Infidels and heretikes for feare will flie and gather together,

A confutation of the

and a great part of Christendome in danger to be ouerthrowne. That Infidels and Heretikes feare, it is no harme, that they wil willingly flie, it is not lyke: I am soze he hath no better groundes to bulde his iudgement on in this pointe. But the ouerthrowe of a great part of Christendome is farre vnlike, for God hath promised to saue his owne, although he chasten like a louing father, and toward the ende of the worlde the number of the elect are promised to increase, and the Gospel to be plentifully preached throughout all nations, & ioyfully of them receiued.

To the sixt, which is: After the great waters in the saide yeare, on *S. Margarets* daye in the Dog dayes, will bee a great and fearefull death, for the pestilence will bee in such force, that fewe places in Christendome will be free. And howe is that like, insomuch that so great plentie of water going befoze, and cleansing and washing away the filthie sliminesse, & vncleannes of the earth, the causes of vnhealthfulness and infection, as also his great & mighty winds dispersing the vnwholesome cloudes and ill vapours, and thereby clearing and preserving the ayre from putrefaction and corruption, the especial causes of pestilence, and lyke contagion, the heauens & heauenly influences threating no such thing vnlesse that he feared
that

ten great plague

that this day through the vertue of the Saine, whose name it beareth, might ende and destroy his Calabrian Dragon, for that S. Margaret is writtten to haue destroyed the Dragon, & by reason hereof, such pestilent and corrupt vapors to euaporate and breath out of the said Dragōs bodie so wounded and corrupted, which may fill and infect the aire therewith, which dogtricke of his happening in the Dog dates, as it maye cause (when it happens) death and mortallitie, so will it againe cause *Sanguis Draconis* to bee verie plentie, good tidings and ioyfull newes to the Apothecarie.

To the seuenth, which is: There will bee through the world great chaunge of Religion, and wonderfull straunge newes vnto all people as touching the same. This of all the rest is a most vnlutely thing. For that toward the ende of the worlde, Christ hath promised to increase the nūber of his elect, as also that his truth shall perseuer vnto the ende & in the ende. Unlesse he meane the infidels shal be conuerted to christianitie, and the heretiks to recant their heresies, and acknowledge the gospel and veritie, as by the prediction following it seemeth he meaneth no lesse, in that hee saith, The Infidels shal flye vnto the christians, & the Turke shall lose his scepter. Which thing, although it seemeth straunge, yet hath it beene long of

A confutation of the
the faithfull hoped, and is of all true Christians
hertely to be wished,

To the eight, which is: The Turke with
his *Mahomet* shall lose his Scepter, and a great
chaunge in his regiment thorough hunger
and warrs, so that most will rather seek helpe
of the Christians, then at his hands. This is
as ye would say, to good to be true. For how is
it like that an Empire which hath been so long
establisshing, in one yeare to bee ouerthrowne.
Well maye it decrease, *Pedirentim* as it were,
but not suddenly ouerthrowne (although God
at his pleasure can destroye it) it followeth not
that he will doe the same: for he is called omni-
potent, *Non quia omnia vult, sed quia omnia po-
test, & a posse ad esse non valet argumentum*, And
meanes and not by againe, hee worketh by
miracles in this age. I rather would wish that
the Turke might bee conuerted to the faith of
Christ, then lose his scepter. For in case he lose
the same, and an egge hatcht of the same birde
succeede him therein, what auayleth it to the
profit of the Church, or comfort of the congre-
gation of the faithfull: And herein *M. Dolet* a
greatly forgetteth himselfe, where he saith that
the Turkes shall seeke helpe at the christians,
and before that the greatest part of Christen-
dome shall be ouerthrowne. But happily he ca-
recth not what he saith, be it neuer so contrary,

ten great plagues.

so he may seeme to say somewhat at all.

To the ninth, which is: There will also arise great Earthquakes, and the fruit of trees will be very strange and hollow within. This is a thing possible, though not likely, and very hard for any to prognosticate, were he of much more sufficiency then Iohn Doleta, declareth himself to be. For were hee thoroughly apposed, I doubt he would hardly shew the causes Philosophicall and Naturall of Earthquakes, and whereof the saide Earthquakes are caused and ingendred, in that his doctrine hath bene so grosse and palpable in the rest. And as for the fruits which shall be hollow within, I am perswaded he is moued so to thinke, for that (further reason see I none) because he seeth people so hollow harted at these dayes, thinking that other fruites of the earth woulde proue accordingly. Either els that much fruite the saide yeare will proue worme-eaten, & consequently hollow within, which thing is nothing strange.

Lastly to the tenth, which is: On saint Bartholomews day, will be great mouinges of the earth, both on hilles and vallies, for feare whereof fewe shall remaine aliue. This prediction of all other is most straunge and vnl likely, vnlesse Doleta be of opinion with other some, that the Sunne standeth still & the earth moueth about, and hilles, and vallies as parte thereof

A confutation of the

thereof follow the same, and so fall or tumble into some of those degrees, termed of the Astronomers, *gradus putales*, and to proue this conceite and opinion aforesaide, hee may happily make so good a Demonstration, as I knowe a young gentleman of like opinion, who sayling from London to Graues-end, imagined himselfe and the vessell to stand still, and the trees and firme lande to moue and depart from him: this ye see the force and fruit of a strong imagination, which with the rest I refer to your deliberate iudgement, & good consideration. Elle doth hee happily meane the mouing vpper of the earth, through the rooting of swine or casting of moles, which in truth may doe much hurt, especially to the husband-man: I hope none other mouings shalbe seen in this our Countrey, no more then any of the rest of his ten plagues presaged, and before mentioned: which as they were prognosticated without Art or learning, so shall they come to passe, *Nusquam & Nunquam*, and all men say,

Parturiunt montes, nascitur ridiculus mus.

Thus hauing thoroughly viewed these newes from Calabria, I wish all men to be resolved that as they are rashely published by the Authoꝝ (a fellow of Brazenface Colledge) & not like to come to effect, so would they not worse esteem of good Artes (whose commodities are

great

ten great plagues.

great, & conclusions most profitable) when they are published by those that are (in truth) learned therein, and of zeale and good meaning deliuer them to the worker, the rather when they see these predictions which the blind-Baiards and the vnlearned in Astronomie set forth altogether wout effect, as hath of late (too often) been seen, which I pray God almighty at his pleasure to amende and long to continue the happy and prosperous estate of our dread & soueraign Lady the Queenes Maiestie, graunting her to haue such loyall, and obedient subiectes as may loyfully, and willingly followe and obserue all such wholesome, & profitable Lawes as her Maiestie and her honourable Counsell shall directe & appoint them, whereby it may be iustly verified. *Quod corpora inferiora reguntur à superioribus eorumque sequuntur motum.*

He that shall liue in the years 81.

And in 86. no hindrance sustaine:

But in 87. eternally alise,

And in 88. is broken and vnsaine:

If in 89. no losse make himself,

Wach he not cause thinke you to be glad?

The Conclusion.

THUS (Christian Reader) hauing sufficiently disprooued these frivolous newes, I would not haue any man to think that it is my meaning to perswade the world to sleep in security, and that vvee haue no neede to be vigilant to yvatch and to pray vwith all humility: Either els, that there

A CONFRATATION &c.

Is no token of Gods wrath threatened for sinne, the contrarie whereof, vould evidently appeare, if wee did but looke into the common manners of the people. For neuer vsas there seene such excesse in apparell, chiefly in the meaner sort, neuer such pride in all degrees, neuer such couetousnes in the rich, such extortion in the vvealthe, such vsery, crueltie, disloyaltie, whoredome, theft, idlenesse, enuie, malice. So that a man may boldly saye, the weather is not at this season so colde, but Charity is rrvise so colde. All vvhiche are manifest tokens of Gods heauy displeasure euen at hand which partly we seeke by this bitter dearth vvithout neede, through out all the land. A fatherly scourge surely for our iniquities, especially for neglecting our dutie to God and our Soueraign, whose health is our safety. Therefore it is high time that we fall to hearty repentance, the onely salue against sinne, after the example of the greates citie Ninuie. And then vndoubtedly God vvill turne from vs all those plagues which the signes of heaven shall at any time forevvaine vs of, beeing the sure tokens of his loue and fauour toward his Church and chosen, as well as of his vvraath and vengeance against the vvicked, whereof the greatest Cities, and mightiest Nations in all ages can beare vvitness: VVhich vvell may put vs in minde of his almightie vvisedome and eternal providence, which in the beginning established the heavens, causing them to mooue vvith such harmonye and constant regularitie, that from time to time, they might foreseee not onely the natures and inclinations of men, but also the great mutations of times and the subuersions of Countries, warres, depopulations deuastations plague, Pestilence, famine, and infinite other miseries vvhich he keepeth in store (against all such as either vvilfully, or negligently forget him, or oppose themselues against his vvorde and vvill) to vvhome be all honour and glorie, vvorld vvithout end, Amen.

FINIS.

